RELIGION SCIENCE

The Columbian Star.

..........................The Warrior's name,
Though pealed and chimed on all the tongues of fame,
Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAD.

1.] WASHINGTON CITY, SATURDAY MORNING, NOVEMBER 23, 1822. [No. 43.

COLUMBIAN STAR,
[...]LISHED EVERY SATURDAY,
[...]NDERSON & MEEHAN,
NORTH E STREET,
WASHINGTON CITY.

[...].—Three Dollars per annum, [...] within six months of subscrib[...] [...]r Dollars, if payment is defer[...] subsequent period.
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LITERARY.

[FROM] THE NATIONAL GAZETTE.

[...] number for last month of [...]or Silliman's *Journal of* [...] is rich in elaborate articles. [...]iscellaneous notices of For[...] Literature and Science.— [...] the former we distinguish [...]servations and Geological [...]ks on the Minerals of Pat[...] [a]nd the Valley of Sparta, in [...]ersey, by Thomas Nuttall." [...]riptive Catalogue of Rock [...]inerals, collected in North [...]a," by the Professors o[f] [...]try and Mineralogy, in the [...] of that State ;—an able Re[...] "the Cambridge course of [...]natics"—an extensive "Cat[...] of plants growing in East [...];" besides a variety of [...] but interesting original [...]nications. We cannot say [...] much admire the *Geologi*[...]*ms*, as poems, which the [...] has introduced into this [...] of the Journal, from the [...] copy. They are, however, [...], and must possess some va[...] [sin]ce the editor says of them— [...]ve rarely seen in any form [...] condensed exhibition of the [...]al facts and doctrines of the [...]rian Geology than is con[...] in the Poetical Geog[...]c."

[...]e of the paragraphs of the [...]aneous department we ob[...] [t]he following singular fact, [...]ouched—"In the neigh[...]od of Tuclot, department of [...]*ne Infereure*, France, there [...]ak, remarkable for its anti[...] [a]nd for the existence of a [...]*in the cavity of its shell.*— [...]hapel has been known one [...]d and twenty-five years: it [...]ded by a priest *who has his* [...]*on in the upper part of the* [...] The top of the tree was [...]off more than fifty years ago, [...] *been replaced by a steeple.* [...]anches of this tree are cov[...] [ev]ery year with foliage."

[FROM] THE NEW HAVEN JOURNAL.

[...] *Geography.*—A New Sys[...] Modern Geography, or a [...]f the present state of the [...] with an appendix, con[...] Statistical tables of the Pop[...] Commerce, Revenue, Ex[...]re, Debt, and various Insti[...] of the United States; and [...]l Views of Europe and the [...] by Sidney E. Morse, A. [...]his city, has been recently [...]rom the press.

[...]s not been in our power to [...]e work a perusal, and we [...]erefore not speak of it from [...]l inspection. The work is [...]sed in an 8vo. volume of [...]es, and those who are per[...]acquainted with the author, [...]s habits of study, his litera[...]irements, his accurate and [...]e Geographical know[...] [a]nd with his industry, skill, [...]severance, in the accom[...]nt of an undertaking so im[...] as that of writing a Geo[...] will feel entire confidence [...]perior merits, without even [...]al or recommendation. But [...]pe ere long to speak of its [...] from a personal examina[...] its contents, though for the [...] we are gratified to express [...]ourable opinion of others, [...]re competent judges, and [...]iven it the requisite atten[...] The work was published in [...]ber, and has been introduced into Yale College as a classical book, we believe with peculiar satisfaction. It is also spoken of by clergymen and teachers who have read it, as being happily adapted to general use in all our colleges and important schools.

We have introduced Mr. Morse's Geography to the attention of the public at this time, because it is a new work, and such an one as the public have long needed. It is desirable that clergymen and teachers should make themselves acquainted with its merits, and give it their patronage as early as possible.

MISSIONARY.

FROM THE CHRISTIAN MIRROR.

HISTORY OF MISSIONS.

Continued.

PALESTINE MISSION.

Geographical Notice.—Palestine, first called the land of promise, or the promised land, the land of Israel, or the Holy land, is situated in western Asia, bounded W. by the Mediterranean, N. by the mountains of Antilibanus, E. by the river Jordan and the Dead Sea, S. by Arabia Petræa. It is about 170 miles in length, and from 22 to 58 in breadth. The land of Judah, or Judea, makes only a part of it. The two other divisions, made after the return from the Babylonish captivity, and still in some degree regarded, are Samaria in the middle, and Galilee in the north. It is a fruitful country, but in most parts of it cultivation is neglected. This country groans under the power of the Turkish despot. The seed of Abraham, to whom God gave the land for a possession, till they lost it by their iniquity, are not numerous. There is, especially at Jerusalem, a variety of nations, Turks, Arabs, Greeks, Syrians, and Israelites; but the Turks are most numerous. There is a variety of religions, Mahometans, Pagans, Jews, and Christians; the followers of the false prophet predominate. There is a diversity of languages. The Turkish is most common; but modern Greek, Syriac, Arabic, Persian, and others are spoken. Hither the Bedowin Arabs drive their flocks in summer for pasture. To Jerusalem, pilgrims and devotees of different creeds, resort for religious purposes from distant places. It is, of course, well situated for the communication of revealed truth, to a variety of people and countries. But the Mahometan is bigoted to his delusion; the Christian is a follower of Christ only in name; the Jew visits the holy city only to be sanctified by the place, and all are ignorant and debased.

Commencement and progress of the Mission.

Those who went out on this mission were directed to continue some time in the islands of the Mediterranean, and the countries adjacent, then proceed to Jerusalem, and locate themselves in that city or neighbourhood, or in such other place, within or without the holy land, as should appear most expedient. The objects of their detention on the way were, to acquire the knowledge of languages, particularly modern Greek; to gain information; to form acquaintances; to establish correspondence; to distribute tracts and Bibles, and to teach the way of life, as they had opportunity. Rev. Levi Parsons and Pliny Fisk sailed from Boston, Nov. 3, 1819.—They first landed and resided at Smyrna. They pursued the above named objects in various places, and communicated to the Board much valuable information. Mr. Parsons once visited Jerusalem, and returned to his fellow-labourer. They were at Alexandria, in Egypt, expecting soon to proceed together to Judea, when on the 10th of February, 1822, Mr. Parsons was called to rest from his labours in the bosom of his Redeemer. Rev. Daniel Temple and his wife arrived at Malta in Feb. last; where they have been joined by Mr. Fisk. Mr. T. carried out a printing press. Rev. W. Goodell, ordained last month, is expected to join this mission; and it is probable it will soon receive a permanent location.

Indian Missions.

At the stations of which we have given an account, the teachers have access to great numbers of souls within short distances; but the population of the American wilderness is extremely scattered. On this account it is proper to send labourers to Asia, but the benighted natives of our own country are by no means to be forgotten.

The Cherokee Mission.

Geographical Notice.—Our readers must recollect that the Indian nations or tribes, which remain within the limits of the U. S. are not subject to our government, have no share in its administration, and do not contribute to its support. They have independent governments of their own, administered by kings or chiefs; or by councils, which are assemblies of chiefs. They also have lands, reserved to them by treaties. These tracts may lie within the nominal bounds of particular states of the union, but the fee simple is in the Indians, and cannot be taken from them without their consent, in treaty with the general government.—The Cherokees have a reservation, the greatest length of which is about 150 miles, and the greatest breadth 130, comprising portions of four states, N. Carolina, Georgia, Alabama, and Tennessee. The principal seat of the mission is called *Brainerd*, after the devoted missionary, who a century ago anticipated the spirit of the present day, and laboured alone but successfully for the salvation of the Indians. Brainerd is about 30 miles east from the N. W. corner of Georgia, two miles within the limits of Tennessee, on the W. side of Chickamaugah creek, which empties into the Tennessee river.

Connected with this mission are stations at *Taloney* and *Creek path*, at which some labourers reside, and where they have schools. A settlement at *Chatooga* was undertaken and abandoned; it is intended to resume it. A settlement also at *Hightower* is undertaken lately.

Commencement and progress.

The principal founder of this mission was Rev. Cyrus Kingsbury; who afterward left it in the care of others, and broke up the ground for the Choctaw mission. He arrived at Chickamaugah, now Brainerd, in 1817. The mission has received pecuniary aid in regard to schools, buildings, &c. from the U. S. government. The Indians have devoted part of their annuity from our government to the same purpose. The establishment embraces a large farm, the most necessary machine arts, and mills.—Not only are the mission families to be supported at a distance from civilized men; but the children of their schools are collected from distant places, and reclaimed from a wandering life, to reside with their teachers, and these must be fed and clothed. In their schools they have succeeded well; for the Cherokees are very desirous their children should be taught.—They learn the English language, and make good proficiency. The influence of the mission on adults is more limited; as they are more bigoted to their superstitions, do not settle at or near the stations, and can be addressed by most of the preachers only by an interpreter. But the schools are very interesting; and have been blest as the means of hopeful conversions. More than a year ago, there were in the school at Brainerd alone 57 boys and 30 girls, besides 15 children who were absent from various causes. If any think the life of a missionary is easy, it may do them good to read the following extract. "As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils, between the hours of school. Some estimate of the labour performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than 50 boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls."

List of Labourers at Brainerd.

Time of joining the mission.

1817, Rev. C. Kingsbury, *removed to Elliot*, 1818,
" Mr. Moody Hall, *Teacher*,
" Mrs. Hall,
1818, Rev. Ard Hoyt,
" Mrs. Hoyt,
" Rev. D. S. Butrick,
" Rev. W. Chamberlain,
" Mrs. F. Chamberlain,
" Miss Sarah Hoyt, *Teacher*,
" Miss Ann Hoyt, *Helper*,
" Mr. Milo Hoyt, *Teacher*,
1819, Mr. A. Conger, *Farmer and Mechanic, sick, returning soon.*
" Mrs. Conger,
" Mr. John Vail, *Farmer*,
" Mrs. Vail,
" Mr. George Halsey, *Mechanic.*
1820, Rev. William Potter,
" Mrs. Potter,
" Dr. Elizur Butler,
" Mrs. Butler,
" Mrs. A. Paine, *Teacher*.

Choctaw Mission.

The station for the Choctaw tribe is called *Elliot*, after a devoted minister, who in the first settlement of New England, laboured much for the salvation of the natives, and translated the *Bible* into one of their languages, and was called, "the Apostle of the Indians." This place is in the state of Mississippi, near the Yalo Busho Creek, about 30 miles above its junction with the Yazoo, which runs west, and empties into the Mississippi. In the school here are about 80 scholars. In connexion with this station is another at *Mayhew*, so called in remembrance of the excellent and devoted man of that name, who preached the gospel to the natives on Martha's Vineyard, in early times. Stations also are recently occupied at the *Six Towns*, and at the *French Camps*. The same remarks will generally apply to this mission, which we have made respecting that among the Cherokees.

Labourers at Elliot, &c.

Time of joining the mission.

1818, Rev. C. Kingsbury,
" Mr. L. S. Williams, *Teacher*,
" Mrs. M. Williams,
1819, Mr. A. V. Williams, *Teacher, died* 1819,
" Mr. P. Kanouse, *returned* 1818, *ill health*,
" Mr. J. G. Kanouse, *returned* 1819, *engagement expired*,
" Mrs. J. C. Williams,
" Mr. J. Fisk, *Mechanic, died* 1820,
" Mrs. Kingsbury, *died Sept.* 1822,
" Mr. M. Jewell, *Mechanic*,
" Dr. W. W. Pride,
1820, Mr. A. Dyer, *Teacher and Farmer*,
" Mr. Z. Howes,
" Mr. J. Wood,
" Mrs. Wood,
" Rev. Alfred Wright,
" Mr. Smith, *Farmer*,
" Mrs. Smith,
" Mr. C. Cushman, *Teacher and Farmer.*
" Mrs. Cushman,
" Mr. E. Bardwell, *Teacher and Farmer.*
" Mrs. Bardwell,
" Mr. W. Hooper, *Teacher and Mechanic.*
" Miss H. Thacher, *Teacher*,
" Miss J. Frissel, *ditto.*

Mission among the Cherokees of the Arkansaw.

A part of the Cherokee nation have left their brethren on this side of the Mississippi, migrated far beyond that river, and settled upon the branches of the Arkansaw. A mission has been established among them. The station is called *Dwight*, in memory of the late President of Yale College, a friend and patron of missions. It is on the west bank of Illinois creek, five miles above its junction with the Arkansaw. The creek is navigable for keel boats, three-fourths of the year; so that supplies may be brought by water within a few hundred yards. It is about 500 yards up the Arkansaw, following the course of the river. The first labourers took possession of this site, and consecrated it to the Lord, September 4, 1820, and brought their families thither, May 10, 1822.

Labourers.

Time of joining the mission.

1820, Rev. Alfred Finney,
" Mrs. Finney,
" Rev. Cephas Washburn,
" Mrs. Washburn,
" Mr. Joseph Hitchcock, *Teacher and Farmer.*
" Mr. James Orr, *ditto.*
" Miss M. Washburn, *Teacher.*
1818, Mr. A. Hitchcock, *Teacher.*
" Miss E. Stetson,
" Mrs. N. Hitchcock,
" Mr. Daniel Hitchcock, *died on his way, at Washington, Pa.*

These are all the missions yet established by the American Board.

FROM THE AMERICAN BAPTIST MAGAZINE.

AMERICAN BAPTIST FOREIGN MISSION.

Letter from Mr. Judson to Dr. Baldwin, dated Rangoon, Feb. 6, 1822.

REV. AND DEAR SIR,

I have baptized one man only, since I last wrote you; nor are there any others, at present, who are preparing to come forward.—The last prosecution of our most distinguished disciple, Moung Shwa-gnong, which took place in September last, and terminated in his being obliged to flee for his life, struck a fatal blow to all religious inquiry. Since that time, I have confined myself almost entirely to translating. About half the New-Testament is now finished, and I am desirous of finishing the whole, if possible, before making any further missionary movement. When that work is disposed of, I expect to feel more free to go forth and encounter the hazards, which may attend an open and extensive declaration of the gospel. I am fully persuaded, that the way will soon be opened for the introduction and establishment of true religion in this country. Difficulties may obstruct, delays may intervene, the faith of missionaries and their supporters may be severely tried; but at the right time, the time marked out from all eternity, the Lord will appear in his glory.

Brother Price arrived here in December, and brother Hough in January following. I believe it is the desire of us all to live and die among the Burmans. Brother Colman remains in the Chittagong district, and has a prospect of great usefulness among the Arrakanese. Mrs. J. has embarked for England, instead of America, in consequence of obtaining a passage gratis.

Most faithfully and
affectionately yours,
A. JUDSON, Jr.

Interesting letter from Mrs. Colman, to a friend in Boston, dated Cox's Bazar, Dec. 1, 1821.

MY DEAR MRS. S.

We arrived at this place on November 12th, after a delightfully pleasant sail of three days. On our passage we saw many Arrakanese villages, which, together with the immense number of cottages that were presented to our view, on approaching Cox's Bazar, produced a happy association of ideas. We were confirmed in the belief that this is an important field for missionary exertion, and our hearts were gladdened with the idea of again mingling with the heathen, and with the fond hope that we might be instrumental of imparting to them the blessings of the gospel.

Previous to our departure from Chittagong, we were treated with much attention and kindness by the European inhabitants, several of whom seemed to take a lively interest in the establishment we were about to form. The Judge and his lady were particularly kind and polite. He assured Mr. C. that he had not the slightest objection to our residing at Cox's Bazar, but manifested much solicitude lest we should find the climate unhealthy. He promised to send orders to the chief native officer of that part of the district, that we should not be molested, observing that this would greatly smooth the way before us. Thus during our short residence at Chittagong, we experienced many mercies. The hand of God was visible in removing obstacles out of our way, and so plain were his dealings towards us, that we had no hesitancy in regard to the path of duty.—Indeed we felt that nothing was wanting to complete our happiness, but to obtain a thorough knowledge of the language, and to see the Holy Spirit descending upon those among whom we expected to reside. But we little anticipated the trials that awaited us. Our heavenly Father, however, saw that they were necessary to humble us, and to lead us to place our dependence entirely on Him. The great adversary of souls perceived that our object in coming to this place aimed at the destruction of his kingdom, and he therefore excited his emissaries to expel us from his long possessed dominions. He commissioned one of his faithful servants, a Boodhist priest from Ceylon, who was here merely on a visit, to execute his designs. Although the period that he was to remain here had expired, yet hearing that an English teacher was coming to this place in order to build a house, and to preach a new religion, he awaited our arrival for the sole purpose of rendering the attempt abortive. He and all those who live in a similar monastic manner, are distinguished by wearing a yellow cloth, and supported by the offerings of the people. They are considered objects of worship, and consequently the influence which they possess over the minds of the people is almost unlimited. Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats. The teacher, who has for some months past given evidence of being a real Christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob consisting of several hundred people surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed promise, "As thy day is so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart. The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language, accused the officer of entering into friendship with Mr. C. when he had accompanied them to assist in our expulsion.—Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God, was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness. But we committed ourselves to our heav-

THE
[L]atter Day Lumin[ary]
NEW SERIES;
[...] Committee of the Board [...]
[...]rs of the General Conven[tion]
[...] the Baptist Denomina[tion]
in the United States.
Contents of No. XI.
COMMUNICATIONS.
[...]spect of Missions—No. [...]
[...]ersion of a Burman sailor.
[...]ents in the Scriptures.
MISSIONARY INTELLI[GENCE].
Foreign.
[...]ct of a letter from one of [...] [mi]ssionaries at Rangoon. [...] Indies.
Domestic.
[Conti]nuation of Extracts from [...] [Jou]rnal of Mr. M'Coy. [...] to the Putawatomies. [...] or a Mission Establishment [...]view with Menomine. [...]ersation on Polygamy. [...]ing for Worship. [...]n Benediction. [...]nence from Whiskey. [...]ken Indians. [...]n Character. [...]ess of Mr M'Coy. [...]sm of one of the Teacher[s] [...] and Sickness. [...]pts at Agriculture.— [...]y for stopping the sale of [...]or. [...]nued Indisposition. [...]n begging Dance. [...]lescence of Mr. M'Coy. [...]ess and recovery of [...] [M']Coy [...] of Improvement. [...]ssippi.—Plan of the Missi[on] [...] society for Foreign and [Dome]stic Missions. [...] annual meeting. [...] of the Mississippi Baptist [...]tion Society. [...]itution of Ladies' Society [...] Mission Society.
MISCELLANEOUS.
[...]wrecked Mariner. [...]als, &c. [...]ch constituted. [...]ations.
OBITUARY.
[...] Benjamin Sears. [...] H. George.
POETRY.
[...] on the Sea-Shore. [...] Dying. [...]ad of the Gospel.
TERMS.
[...]s work, from the first of [...] will be published monthly, [...] day in each month, at Two [...], if paid in advance, or [...] [eve]ry of the fourth number [...]rs, if not paid till the clo[se]. [Th]ose who become responsible [...], shall have a sixth, gratis. [...]ill be delivered to subscri[bers] [in Wash]ington and Georgetown, [...] publication. To others [...]warded by mail, or ot[herwise] [...] may direct, without delay [...] subscription will be taken [...] a year: and subscribers [...]stood to continue, unless [...] notice shall be given to the [...]
[Com]munications, post paid, [...] [An]derson & Meehan, Columbian [...] Washington City, will rece[ive] [promp]te attention.
Profits sacred to the cause [...]
Mr. John Jenkin[s]
[...] known as the author of an ex[...] [...] of penmanship, left some [...] care of a friend in Loudo[un] [...]. Before he called for [...] removed to another pa[rt] [...], and in the removal, [...] misplaced. They have be[en] [...] Any person who may [...] advertisement, will prob[ably] [...] the mind of Mr. Jenkins [...]ating this information.
DRUGS,
[Med]icines, Dye Stuffs,
[JOH]N DUCKWORTH has [...] [recei]ved from New York and [...], a fresh supply of Drugs, [...] &c. Also, a general assort[ment] [...] articles, viz. [...]g Canes, [...]air, Cloth, Teeth and other [...] and Razor Strops, [...]e in jars and rolls, [...]e Oil, Cologne Water, [...] Wash Balls, [...] Playing Cards, [...]g and Fine Teeth Combs, [...]al and Coral Teeth Powd[er] [...] Powders, [...]n's best Japan Blacking, [...], Miller's Cough Drops, [...] [recom]mended for Consumptions, [...]e. [Con]gress Spring Water, a fr[esh] [...] 2—9t.
Ward's View.
[FOR] SALE, a few copies of [...] History, Literature, and [...] THE HINDOOS: includ[ing] [...] description of their Ma[nners] [...]ns, and translations from [...]al Works; in two volu[mes] [...] WARD, Missionary at Se[rampore] [...] edition, carefully abrid[ged] [...] improved. Inquire of [...]ward, Bookseller, Philad[elphia] [...] E. corner of Market and [...] of said city; or at this Of[fice] [...]b. 2—tf.
PRINTING,
[O]F EVERY DESCRIPTI[ON]
NEATLY EXECUTED
[AT] THE COLUMBIAN OFF[ICE]

enly Father, knowing that we were safe beneath his protecting hand. We had seen so much of his goodness in preparing the way for us to come hither, that we could not but believe we sho ld be continued, and have the happiness of seeing the cause of the dear Redeemer firmly established in this land of spiritual darkness.

One circumstance was particularly trying to us. We had calculated that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death, and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom we had hired on our first arrival, became so alarmed that he begged we would discharge him.

By some means the order which the magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented. However, on the 21st of Nov. just nine days after our arrival, to our great relief and joy, it was received. It was very satisfactory, and produced a happy effect. In the course of a few days, another very severe order was issued, accompanied by a polite and obliging letter from the judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the Bungalow, and expect it will be completed in the course of twenty days.

Thus, you perceive, my dear Mrs. S. that we have renewed occasion to erect our Ebenezer, and to say, "Hitherto the Lord has helped us." When we reflect on his goodness towards us since we left our native country, and the repeated dangers from which he has preserved us, what reason have we to love him, and to devote ourselves exclusively to his service! We cannot express to our friends how much we consider ourselves obliged to the Magistrate. It is owing in a great measure to his kindness that we obtained a license from the General Government, and it is doubtful whether we could even now live among this people, were it not for the decisive steps which he has taken in our behalf. In addition to the kind letter containing assurances of future protection, he has had the goodness to furnish us with a native officer who is to be in constant attendance, and to render us any assistance that is requisite.

Feb. 7, 1822. I intended, my dear Mrs. S. to have completed this communication much before the present time; but since writing the above, I have scarcely had an uninterrupted half hour to myself. The circumstance of a foreigner and his wife coming to reside at this place, is, of course, a great novelty, and our being already able to converse considerably in the Arrakanese language, is a greater novelty still. The mere report of this has induced many to come in order to satisfy themselves of its truth. The majority of our company have been women, who have seldom, if ever, seen a foreign female before. Although prompted by mere curiosity, yet I have hitherto encouraged their visits, as they afford me an excellent opportunity of improving myself in the conversational part of the language, and I cannot but anticipate with much satisfaction the period when I shall be able to converse with them on religious subjects.

The Arrakanese females are exceedingly low in the scale of intellectual improvement. They are entirely destitute of a knowledge of letters, of needle work, or of any of those employments which afford pleasure or profit to every class of females in christian lands. Their time is principally occupied in performing the most menial services, and their conversation is confined to the most trifling and insignificant subjects. They are held in the lowest estimation by the men, and prejudices of the strongest kind exist against their education. There are two women in the place who can read a very little, but with this exception there is not one, from the highest to the lowest, who knows a single letter of their alphabet. The sons of a few of the richest of the Arrakanese are instructed by the priests. But the females, alas! are held fast in the chains of ignorance, learning being considered too sacred for their polluted touch. As long as they remain in this degraded state, it will be extremely difficult to convey religious instruction to their minds, to convince them of the necessity of an atonement, and of faith in Jesus Christ.

I will assure you, my dear Mrs. S. that while witnessing their deplorable condition our compassion has been awakened, and we feel an earnest desire that something should be done for their benefit. We have lately taken into consideration the plan of establishing a charity school. Although we feel fully sensible that the preaching of the Word is the grand instrument appointed by our Lord for the conversion of men, yet no doubt can be entertained but that through the medium of schools the moral condition of the Arrakanese may be much improved. We rejoice that we are now sufficiently settled to allow of our attending to this object, and that we have a prospect of seeing our desires in some measure accomplished. We have already engaged a native master. Two children also have been obtained, whose parents are willing we should instruct and support them until they have obtained a suitable education. As however there is no appropriation made for such an object, we have determined on supporting them ourselves until we hear from our American friends. Besides these children we are likely to procure five or six others who will be supported by their parents. With these few we shall be able to make a beginning, and there is little doubt but that in time a large number of scholars may be obtained, could a fund be raised for their entire support.

The Arrakanese are generally poor, and would be unable to make any provision for the education of their children. Indeed they consider such an object too unimportant, too trifling to contribute any thing towards its support. We feel particularly desirous of affording instruction to the Arrakanese females, since they are cut off from *every* opportunity of acquiring it among their own countrymen; but as such strong prejudices exist against their education, we shall take in both girls and boys. Of the latter description are the two charity children now engaged. The superintendence of the school will be my department, which, with the assistance of a native master, I shall esteem a delightful task. But to carry our plan into full execution it will be necessary to receive encouragement and support from our American friends. We calculate that the monthly expense of each child will be one dollar. The wages of a master will amount to four dollars per month, and that of a female cook, two dollars per month.

Would it not, my dear Mrs. S. be pleasing to have a few female societies formed for the purpose of supporting the charity school at Cox's Bazar? Who that has lived in a Christian land, and known the value of the blessings which result from education, can be indifferent to the ignorance and degradation of these females? Who can reflect on their deplorable situation, without emotions of the tenderest nature? Some of them possess fine, intelligent countenances, and are blest with minds capable of the highest cultivation. And although their views are now contracted, their manners unpolished, and their tempers fierce, yet how effectually would a good education alter them! How would it elevate their views, refine their manners, and sweeten their tempers! And may we not hope that a religious education would be the means of leading some of them to an experimental acquaintance with the blessed Saviour? A knowledge of the art of reading will enable them to search the Bible for themselves; and who knows but that while thus employed, some of them may be convinced of its divine origin, may be redeemed from the defilement of sin, and be fitted for the pure happiness of the celestial state.

But I must close my letter by requesting the favour of an early communication from you. Mr. Colman desires me to offer you his sincere regards, and also joins me in respectful remembrance to Mr. S. Allow me to add, that I remain,

Very sincerely yours,
E. M. COLMAN.

East Indies.

In the journal of that respectable missionary, Mr. Nichols, kept at Tannah, near Bombay, it is stated; that when the epidemic cholera appeared at Chand-nee, in India, and was extending in all directions, he recommended a remedy for one who was sick; but such was the folly, superstition, and idolatry of the people, that there was a general distrust amongst them of all means of cure, except that of running after their gods. How hard a service is that of Satan; and how cruel his treatment of his subjects! His object is the speedy destruction not only of the soul, but of the body also.

Sandwich Island Mission.

We are informed that the departure of the *Missionary Reinforcement* destined to the *Sandwich Islands*, is to take place at New Haven, (Con.) on the 19th instant. The missionaries are to repair thither immediately, and embark on board the ship Thames, Capt. Clasby. Any letters addressed to the missionaries, directed to the care of Jeremiah Evarts, Esq. New Haven, (post paid,) will be carefully forwarded.

RELIGIOUS.

FROM THE AMERICAN BAPTIST MAGAZINE.

Letter from a Gentleman in Russia to the Rev. Dr. Baldwin, dated St. Petersburgh, May 31, 1822.

Dear Sir,

Your truly welcome letter of the third ult. I have received, with the pamphlets and newspapers, through the kindness of Mr. Hiler. The contents of your letter are so interesting, that I have been applied to for extracts, that it may be published; which I have permitted under the condition of mentioning no names. I have even sent a copy to the pious Secretary of the Russian Bible Society, his Excellency Basile Papof, and Drs. Patterson, Henderson and Pinkerton, and our evangelical pastor, Mr. Knell, who are delighted with the success that attends the blessed cause of our dear Lord and Saviour in the United States of America.

I have the pleasure to inform you that we have had lately a very satisfactory meeting of the Committee of the Russian Bible Society, held as usual at the Hotel of its President, Prince Alexander Galitzin, at which were present 7 Russian prelates, viz. 2 metropolitans, 2 archbishops, and 3 bishops; also 2 Catholic prelates, of which one is a metropolitan, and one an archbishop.

After the communication was read of there being already printed, and nearly disposed of, 20,000 New Testaments, complete, in Russian, 7000 Polish Catholic Bibles, 3000 Finnish New Testaments, the resolution was passed, that there shall be printed *this year* 40,000 New-Testaments, Russian, and 80,000 Psalms Russian.

A letter was then read from the British and Foreign Bible Society, begging the Russian Foreign Bible Society to accept a present of £2000 sterling; then it was made known that the great and good Emperor had graciously granted the Tauride Palace for the commemoration of the Ninth Anniversary. Our income last year was 390,000 rubles—expenditure 366,000. 73,000 copies of the scriptures were distributed last year in 24 different languages. The number of copies printed last year in the different languages was 61,000.

Mr. Hiler will deliver you the gospels of St. Matthew and St. John in the Mongolian language. A young Mongolian Prince is now here, has learnt the Russian, and is going on with the other translations. I have often discoursed with him, and with astonishment at the progress his mind has made in the great truths of the Gospel. When his king (who by mere chance had heard of this blessed doctrine) had made up his mind to send two of his Princes to Petersburgh, the Scotch Mission had that country at the same time in view, and wanted missionaries. We certainly live in wonderful times. The young Prince has changed his dress, and has cast away his idols that he brought with him. May the time be at hand when all the idols in the world may be cast to the moles and the bats. The Sultan Cætagery Krimgorie is now at the Caucasus for the conversion of the Tartars.

May our blessed Lord preserve you, my dear friend, and grant you a most abundant harvest.

Your affectionate friend,
J. V.

TO THE EDITORS OF THE GEORGIA MISSIONARY.

GENTLEMEN—I have omitted, for some time, communicating to you the particulars of some of our late religious meetings, by reason of afflictions and other considerations; and am now unfitted to do so by continued indisposition.—But will give you some sketches.

The meeting of the Board of Trustees (formed from the Georgia, Ocmulgee and Ebenezer Associations) for instructing and evangelizing the Creek Indians, took place, at Eatonton, on the last Thursday and Friday in August; when several interesting reports were made—viz.

1st. From the Executive Committee, to wit: That they had caused the Rev. Lee Compere and family (who had been previously employed as superintendent of an institution of learning, and missionary to the Creeks) to be stationed at Eatonton, where his family would remain provided for, till preparations could be made for their reception in the nation, which they hoped was not in very remote prospect. They also presented to the Board a bill of expenditures, which was received as satisfactory.

2d. From the Superintendent, to wit:

That soon after his arrival in Eatonton in April, he proceeded to the Nation, visited and conversed with several of the chiefs, and found no objection to the establishment of schools. A council of the nation being appointed, he returned and prepared to attend it; before which he accordingly appeared, and presented proposals to which no objections were made.—But as some difficulties had occurred with the Superintendent of the Methodist School in regard to public preaching, the chiefs postponed the acceptance of his proposals *till* a further adjustment should take place with the Methodist Institution. But since the breaking up of the council the agent of Indian affairs had written him that the difficulties were subsiding, and that another application would no doubt be successful. That he had employed himself in performing some tours of preaching, as he had opportunity, and was then waiting information of another National Council, when he might attend to conclude the negociation, and be ready to proceed on the duties of his appointment.

3d. From the Secretary of the Board, viz. That he had received assurances from the Corresponding Secretary of the Baptist Board for Foreign Missions, of the readiness of that Board to take the Creek Mission under his patronage, and to afford it support in co-operation with the Association here; and that this Board might calculate on receiving its full share of the U. S. appropriation for Indian reform, &c. And also, that the Mississippi Domestic and Foreign Mission Society still continued to manifest a wish to participate in the Mission to the Creeks.

At a recent meeting of the same Board, the Superintendent reported, that he had visited the Agent of Indian Affairs, and had received information, that as the Indians in council had agreed to have schools among them, and that the objections made at the last council had been by him removed, nothing more was necessary than to see and make the agreement with the Little Prince and the Big Warriour. That he would go with him to the former, and set the matter in train, so that he might get the contract concluded with the latter, and make the settlement immediately. The day was fixed, and brother C. is now gone, accompanied by brother White, to conclude terms with those chiefs, under the direction and aid of the Agent. *The Lord send him good speed!*

The Mission Board of the Ocmulgee Association has paid over its funds to the Treasurer of the Board of Trustees for the use of the Creek Mission, and the Ebenezer Association has appropriated all the funds in hand for the same purpose.—Thus the way will, probably, be soon opened in the Nation, to make the establishment; but it will be requisite to engage at this station a farmer, a carpenter, and a teacher. Could we find a few brethren, whose hearts are in the work, and willing to endure hardship as good soldiers of Christ, and to make reasonable sacrifices for his cause, we should be glad to associate them in a Mission Family, with our brother Compere, in this arduous undertaking. But before I conclude this communication, I must say something about the late meeting of our

Georgia Association.

This meeting took place at BETHEL, in Hancock county, three miles below Sparta, on Thursday before the 2d Sabbath in October. It met under adverse circumstances, owing to falling rains and high waters; but increasing in numbers and amid signal displays of the Divine blessing, it rose to its climax on the Sabbath; when the word of the Lord seemed to many "like apples of gold in pictures of silver;" yea, "more precious than much fine gold, and sweeter also than the honey and the honey-comb." In the evening, at the close, many pressed together to join in the fervency of prayer, to send up their praises, and make known to the Father of Mercies their requests for blessings on them, their wives and their little ones. We think many hearts went home delighted with the savour of His name, whose love is stronger than death, and full of immortality.

I am yours, &c.
JESSE MERCER.

REVIVALS.

Extract from a letter, dated Portsmouth, (Va.) Nov. 14, to a student in the Columbian College Communicated for publication in the Star.

"Since the revival commenced in this town, I have baptized 27, and I expect to baptize 7 more on the next Sabbath, which will make the number 34. Brother Lugg has baptized in Norfolk, 14, and brother Cornelius 11. Taking the whole numbers together, they make 59. The work of the Lord is still going on with rapidity. Next Sabbath week will be a great day with me. I am invited to go to Petersburg, to baptize 46 persons, who have lately made a profession of religion, and who are disposed to follow Jesus down *into the water.* I anticipate much joy, while I walk with these happy converts in baptism."

W.

SUMMARY OF NEWS.

FOREIGN.

Greece.—Intelligence has been received from England, four days later than we published in our last. Accounts have been received in London from various quarters, confirming the entire defeat of the Turkish army which had penetrated into the Morea. There remained in the hands of the Greeks as the fruits of their successes on the 15th, 16th, and 17th of August, 3000 prisoners, 2000 horses, and 200 camels. The remains of the Turkish troops fled to Corinth, and it is said, they have since offered to surrender the place. The Greeks have been successful also in a naval engagement. A letter from Argos states, that an action took place off Zante, which terminated in the surrender of six or seven Turkish frigates and corvettes, and the total destruction of several other Turkish vessels.

France.—The conspirators at Rochelle, Bories, Pomier, Goubin and Raoulx, sergeants and sergeant-majors of the 4th regiment of the line, were guillotined on the 22d of September last. A French paper, in describing the execution, says that there were 150,000 persons present.

Portugal.—A decree has been proposed to the Cortez, relative to the Brazils, which, if adopted, will have the effect of placing the Prince Regent in the situation of a rebel to the mother country.

The Brazils.—A letter from a gentleman in Rio Janeiro, to his friend in Boston, says, that the press in Rio is as free at present as it is in the United States; that the trial by jury has been established, and that the editor of one of the papers had been tried for a libel on the prince, and acquitted. The prime minister under the new government, Jose Benefacio Audradare Silvia, is called a second Franklin, and is greatly beloved by the Brazilians. The writer is of opinion that one of the first acts of Congress will be to put a stop to the slave trade. "In the year 1821," he says, "45,507 slaves were embarked in Africa, on board ships owned in Rio, of whom 38,102 arrived alive. The number imported at the other ports is immense."

The governor of St. Paul, in the Brazils, has refused to recognize the assumed authority of the Prince Royal.

DOMESTIC.

ST. LOUIS, Oct. 12.

First arrival of Furs from the Rocky Mountains.—Captain Perkins of the Missouri Fur Company, arrived in town this week, with a boat load of furs and peltries worth \$14,000, from the Rocky Mountains. Another parcel belonging to the same company, worth \$10,000, is on the river, and expected to arrive the week coming. The whole has descended the Yellow Stone river, and must have been transported 3000 miles to arrive at this place; such is the extent of country laid under contribution by the commercial population of St. Louis.

In the first adventure [since the revival of the fur trade] to the Rocky Mountains, it is gratifying to learn that no hostilities of any kind have occurred with the Indians, and that present appearances promise great success to the enterprizing citizens who are now extending their trade to that remote region.

Pittsburgh, Nov. 12.—There is now lying at the mouth of Wayne street, in this city, a shallop rigged keel boat, thirty-five feet long, with several families on board, who embarked in this boat at the mouth of Wood creek, head of the Oneida Lake, state of New York. The course pursued to reach Pittsburgh, was by pass-

...view of what has been done by ...e individuals and benevolent so... for the education of *pious, indi*... *young ministers*, all, who have been, ... still partakers of this sacred charity, ...are invited to attend to the following ...considerations.

...have abundant cause—

For humility. Aside from the ...al demand on all men, and ministers in particular, to be sincerely humble, ...the injunction "Be ye clothed with ...lity," is to us peculiarly forcible ...important. Well may we be interrogated, "*What have ye that ye did not* ...e?" Let us reflect on our condition previous to receiving the patronage ...aritable men or societies. How ...were our prospects—and often ...despairing were our feelings. ...lled by the cold blasts of poverty," ...roped in obscurity and languishing, till the kind hand of charity dis...ed our circumstances, and cut away ...etters. The cloud dispersed—our ...pects brightened. But these favours were conferred in such a way as to ...lude all temptation to pride or vain...y. We were patronized, not on ...unt of personal friendship, nor ...ly from admiration of our natural ...ers or christian piety—but from a ...factory evidence that we were call... by Heaven to devote ourselves to ...work of the ministry, and a prayer... hope that when duly qualified, we ...t be instrumental of some good to ...ing souls. Then what cause have ...r boasting? We are called to ex... no humility that will degrade our ...al powers, debase our characters ...ristians or ministers, or in the least ... our influence and usefulness. Let us understand our dependence, ...ever boast an unlicensed right to ...egardless of the counsels of our ...factors.

For gratitude. Be it remembered, ...we have no particular claim on our ...ren for these favours. The church ...hrist has a strong claim; and there... when these kind favours are be...d upon us, we should consider ... as unmerited by us, and conse...ly deserving warm, heart-felt gra..., first to God, and next to our bre...

This *humility*, and this *gratitude*, ...l be exhibited in our conduct. We ...l use every laudable exertion to ...d our benefactors, or at least to... supporting ourselves, and evince ...em, that we are willing to do all ... our power to make their burden ...ht as possible. Reason dictates ...r principles, than that, while we ...atronized by others, we should lie ...dead weights on their hands, and ... raise a finger to alleviate their ...r encourage their hearts. Let us ...t that we are living upon the hard... income of others—and consider ...what extreme toil and fatigue the ...dual donations of our brethren are ...ted between Maine and Missouri, ... us, but by others. And can they ex...less of us than a corresponding ...or our own welfare, and the wel... of the church? Shall we be indif... to the grand interests which our ...ns have so near their hearts? Can ...e sluggish and inert, while others ...and *do* so much for us? It is un...rous, it is unchristian, it is base.

...e know that thousands oppose the ...of gratuitous education, as having ...dency to encourage idleness, and ...duce into the ministry a set of in...t young men, who would be but ...n weights to the church, and a ...ce to the sacred office. Accord... beneficiaries are watched with the ...t scrutiny, and every deviation ... the *regula recti* is, to our enemies, ... of exultation.

... eyes of our brethren are intently ...pon us, and they naturally ex... that we shall manifest the same ... the general cause, which others ... in procuring our support. But ... a greater duty to our immedi...rons. We have many means to ... their kindness. The way is ...r us to show our willingness to ...te in the grand work. In many ... colleges and academies in our ..., the pious students have form...selves into Agricultural Socie...l cultivate a piece of ground, ...ls of which are given over to ...rons, for the benefit of missions, ...n, translations, or other benevo...poses. The aggregate amount ...erable. These young men are ...n cheerfully tilling the ground; ...hey esteem it beneath their *dig*...ain a part of their "bread by ...t of the brow." A dignity ...ld disdain this, is calculated to ...e ardour of our friends, and ...ry hand extended to our relief. ... occasional labour, we should ...any essential advantages. It ...rd the body and mind from ... and diseases incident to a se...e, and is thus a preservative ... It gives the pleasure of an ... conscience. It does some... our own support, and relieves ...s of others. It encourages ...ren to continue their munifi... leads others to contribute to ... It will have a tendency to ...ejudices against this scheme ...n, and establish our charac...eful to patrons, and friends ... "It is more blessed to give ...ve."

A BENEFICIARY.

ANTI-MISSION SECT.

We have, for several weeks, quietly pursued the even tenour of our way, without bestowing special attention on those publications, which, though with different degrees of ability and decorum, unite in attempts to bring into suspicion and disrepute the benevolent devices and operations of the present day. We have repeatedly avowed our opinions, touching the true motives and aims of the abettors of this opposition; and we have seen nothing which has tended to convince us that we have erred.

We should not now have adverted to this topic, had we not remarked, in the New Haven Columbian Register, an article, which, since it assumes towards us the tone of exhortation and counsel, it might appear ungrateful to pass over unheeded. The Register refers to certain observations which it has made, and complacently infers from the silence which has followed, on the points in debate, that it has triumphantly driven its opponents from the field. How far this is the fact, we cannot say. It has been *our* misfortune, amid the pressure of other concerns, and the multitude of publications which we are obliged to examine, to overlook altogether the luminous and convincing observations in question. We regret this the more, because we suspect that some of them were intended for our own special behoof and edification. However this may be, true it is, that neither ourselves nor our correspondent Zethar, have read them; and consequently the Register labours under an error at the outset, in supposing that the essay which it quotes was intended as a reply. The remarks of Zethar were designed to take effect much nearer home. The editor of the Register appears to have appropriated them, with rather an ominous facility, to himself. Whether they have disturbed his conscience, we cannot say, but we can again assure him, that our correspondent intended to rebuke delinquencies too malign and conspicuous to make it necessary to examine the Register for opinions to be reprehended, or for mistakes to be rectified.

We receive with due thankfulness, the advice which the Register has bestowed on us. The editor errs, however, in supposing, that either we or our correspondent have engaged "as controvertists against those who design only to expose the finesse and machinations of managing aspirants;" or that we could lend ourselves to the defence of any projects "which are supported by bold and intolerant proscription, and which afford too much evidence of being designed for purposes other than the promotion of pure and undefiled religion." Could the Register, instead of employing vague insinuations, and drawing unauthorized inferences, clearly point out instances of corruption and misconduct, accompanied by undeniable evidence, it should command our services, in aiding to expose them. But can the Register really be surprised, that, knowing as we do, that the best and gravest portion of all that is exalted in moral and intellectual worth in our country, is engaged in the support and management of benevolent designs, and feeling entirely confident, that these functions have been discharged with pure integrity, and with astonishing wisdom and success, considering the novel and untried nature of the enterprises, we not only refuse to sanction the language of censure and suspicion, but feel ourselves constrained to believe, that those who employ it are prompted by unworthy and sinister aims? Were they favourably disposed towards the great objects in view, surely they would not strive to excite distrust of those who engage in efforts to accomplish them. If unintentional errours were committed, they would treat them with tenderness and hope; and if undeniable iniquity were detected in some instances, they would find in this no cause for holding up the designs themselves, and all who engage in them, to opprobrium. But such conduct becomes eminently flagrant, when it has no authority whatever from existing facts, but resorts to suspicious jealousies and unjustified apprehensions of ultimate designs.

The Register affects to consider the representations which have been made of the destitute condition of this country, in regard to religious instruction, as purposely and grossly exaggerated. It is probable, that strong language has been used by many whose hearts have deeply sympathized in the melancholy condition of different sections of the country: but undeniable facts exist, sufficient to justify the most earnest appeals.—We have official documents to prove, that more than a thousand ministers are now needed, to supply the destitute Baptist churches in this country with pastors. From this fact, some judgment may be formed of the state of other denominations. But admitting that not a single destitute church existed in this country, what estimate must they place on the value of the gospel, and what conception have they formed of the indispensable necessity of its being understood and embraced by every soul on the wide face of the earth, who can foster such suspicious apprehensions of an *unnecessary* multiplication of the number of its qualified teachers? It is because we have witnessed this evident misconception of the value and designs of the gospel, and have noted a disposition to impede its progress, from no better reasons than vague and unauthorized fears of possible temporal evils, that we have so earnestly warned our readers against the doctrines of the Anti-Mission sect.

LITERARY.

Professor Everett's translation of the Greek Grammar of Buttman has just been published, in an octavo volume of about 300 pages. The merits of this Grammar are highly extolled. It is, perhaps, too elaborate for beginners, but it cannot but be regarded as a very acceptable auxiliary in the acquisition of Greek literature, by all those who have advanced far enough to experience the deficiencies of the manuals in common use. These serve to teach the rudiments, but on all points of syntax, prosody and the variations of dialects, they are exceedingly defective. Greek literature has been too much undervalued and neglected in this country; but there are pleasing indications that it is beginning to assume its proper rank. It is the peculiar province of the accomplished Cambridge professor, and of those who hold similar stations, to allure the youthful mind to the diligent and successful cultivation of this delightful branch of liberal learning.

COLLEGIATE RECORD.

We have in our hands the Annual Catalogues of Middlebury College (Vt.) of Dartmouth College (N. H.) and of the Collegiate Institution at Amherst (Mass.) from which we gather the following facts.

Middlebury College.—There are attached to this Institution, (connected with the Vermont Academy of Medicine) 85 medical students, and 87 under-graduates,—total 172. The Faculty, in the Classical Department, consists of a President, four Professors, and two Tutors; and the Medical Faculty, of a President, and four Professors.

Dartmouth College.—This Seminary contains 4 resident graduates, 85 medical students, and 138 undergraduates,—total 227. Faculty, a President, 7 Professors, and 2 Tutors.

Institution at Amherst.—This infant Seminary is rapidly acquiring importance. It has a charity fund of $50,000, and is principally designed to educate young ministers. It has already 98 students attached to it. The principles on which it is founded are said to be of a very liberal and catholic character. Its Faculty comprises a President, 3 Professors, and 2 Tutors.

COX'S BAZAR.

We have republished to-day an interesting letter from Mrs. Colman, detailing the circumstances attending the establishment of the American mission at Cox's Bazar. The interposition of Providence, in protecting the Missionaries, is signally manifest. A gentleman in Boston has advanced $25, for the education of the two children, who have been admitted into the school established by the Missionaries.

MISSISSIPPI.

We quoted, in the last number of the Star, a part of the animating "View of Missions" attached to the "Fifth Annual Report of the Executive Board of the Mississippi Baptist Missionary Society." We rejoice to observe that views and dispositions of the most enlightened character, and which augur the best results, prevail among our brethren in that interesting quarter of the Union. The Society held its Annual Meeting at Zion Hill, on the 3d and 4th of May. We briefly mentioned in our last the sums which the Society has received and expended. The Rev. James A. Ranaldson was appointed Agent, and was requested to devote his services for one year to the Society. The Rev. Daniel M'Call, was appointed Domestic Missionary to visit destitute places —&c. and to receive contributions for foreign and domestic missions. Rev. David Cooper, of Mississippi, and Rev. J. A. Ranaldson, of Louisiana, were appointed Delegates to the General Convention, which will convene in this city in April next. In case of failure in either, Rev. Elliot Estes, will act as a substitute.

Appended to the Report is the "Plan of the Mississippi Baptist Education Society." Its object is to promote the education of indigent young men called to the ministry. Any person paying two dollars annually is a member, and fifty dollars at one time will constitute a membership for life. A President, Secretary, Treasurer and ten Trustees are elected triennially. Several donations of $50, $30, $25, have been made; and the Rev. David Cooper, the President, has made the very liberal donation of *five hundred dollars*. The ladies, too, have caught the same spirit, and with their characteristic ardour for the attainment of "whatsoever things are pure, and lovely, and of good report," have formed a society 'for the promotion of foreign and Domestic Missions, and the education of indigent young men called to preach the glorious gospel of the blessed God.' Each member is to contribute according to her ability. All the funds which are raised are to be paid to the Mississippi Missionary and Education Societies (mentioned above) to be appropriated by them respectively to the use of Missions, and to the Theological Seminary connected with the Columbian College.

ZOAR MISSION SOCIETY IN ALABAMA.

The Annual Meeting of this Society took place on the 7th of Sept. last. The Rev. Hosea Holcombe was elected President; Mr. Richard Rockett, Secretary, and Mr. Joshua Harrison, Treasurer. The Society resolved, that all the funds which could be collected before the 1st of October, should be placed at the disposal of the Baptist Board of Foreign Missions, to be appropriated at their discretion, either to the cause of missions, or to the use of the students in the Theological Department of the Columbian College. The society takes respectful notice of this institution, and justly regards it as an eminently important instrument, in the hands of God, for exalting the intellectual character of the ministry in the Baptist church, and of advancing, in various ways, the interests of religion.

MAMMOTH TURNIP.

A turnip is now growing on a small farm belonging to Mr. FREE, near Rock Creek Church, in the vicinity of this city, measuring 31¼ inches in circumference.

INTER OCEANIC COMMUNICATION.

The short article, says the National Intelligencer, which we inserted in September, relative to the topography and general character of one of the routes over the Isthmus of Panama, has drawn from one of the best informed and most scientific men of our country, the following note:

Gentlemen:—Observing in your paper of September 21st, 1822, a notice of the feasibility of intercourse between the Atlantic and Pacific Oceans, by means of a canal navigation across the flat land of the isthmus of Panama, I have to state that I received information about five years ago, from two authentic sources, as I then deemed them, independent of each other, that a carriage road was already practicable, good, and actually travelled, from Tehauantepec to the opposite shore, nearly along the boundary line of Guatimala, without a hill of any consequence—so good, that a carriage could, without difficulty, go from the Atlantic shore to the Pacific in about sixteen hours; east of La Vera Cruz. I am your humble servant. A.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Society convened in New Haven, September 12 and 13. It has received, during the last year, $60,323, and expended $61,237. The Board made choice of the following officers, for the ensuing year:—

Hon. John Treadwell, LL. D. President.—Rev. Joseph Lyman, D. D. Vice-President.

Prudential Committee,—Hon. William Reed, Rev. Leonard Woods, D. D. Jeremiah Evarts, Esq. Samuel Hubbard, Esq. and Rev. Warren Fay.

Jeremiah Evarts, Esq. Corresponding Secretary.—Rev. Calvin Chapin, D. D. Recording Secretary.—Henry Hill, Esq. Treasurer, and Chester Adams, Esq. Auditor.

CONNECTICUT STATE CONVENTION.

A meeting of Delegates from a number of Baptist churches, took place at Sheffield (Con.) on the 6th instant. A Committee was appointed, which reported the following

Constitution.

Art. 1. The style of this Convention shall be, "The General Convention of the Baptist Churches in the state of Connecticut."

Art. 2. The object of this convention shall be to assist the destitute Baptist churches in this State and vicinity, in supporting the regular ministry of the gospel, and whatever else may tend to promote the edification of the churches in holiness; and to spread the influence of evangelical religion.

Art. 3. This Convention shall be composed of delegates from the Associated Baptist churches in this state, and from all other churches of the same faith and order, under the following regulations, viz. Each church that shall make an annual contribution to the funds of the convention may appoint one delegate, and a certificate from the church certifying his appointment, shall entitle such delegate to a seat in the convention; and Delegates so appointed shall be members of the convention for one year.

The business of the convention may be transacted by a majority of the members present. Delegates from churches not within the limits of this state, may be admitted on the same terms with those within the state.

Art. 4. The convention shall meet annually, at such time and place as they shall previously appoint, at which time there shall be elected by ballot a President, Secretary, Treasurer, and five Directors, who shall constitute a board to carry into effect the resolves of the convention, and to make a report to them annually of their doings the preceding year. The Treasurer shall give competent security to the convention for the funds in his possession, which security shall be lodged in the hands of the Secretary.

Art. 5. All missionaries under the patronage of the convention shall be regular members of some associated Baptist church, or of some church of the same faith and order with the associated churches.

Art. 6. All monies specially designated for missionary purposes, shall be faithfully applied according to such specification. The convention also shall have power to make appropriations from time to time to the General Missionary Convention of the Baptist denomination in the United States.

Art. 7. No alteration shall be made in this constitution, but at an annual meeting, and that by the consent of two-thirds of the churches composing the convention.

On motion it was resolved that the foregoing constitution be recommended to the churches, and that the churches be requested to express their opinion on the same at the next meeting of delegates.

A committee consisting of brethren Samuel West, Jonathan Goodwin, Eli Ball, and Elisha Cushman, were appointed to forward a copy of the constitution to each church in the state, accompanied with an address on the subject.

Resolved, that the next meeting of delegates be holden at the Baptist meeting-house in Hartford on the last Wednesday of October, 1823, at 10 o'clock, A. M.

DEDICATION AND INSTALLATION.

On Wednesday, Oct. 30, was opened for the worship of God, the meeting-house recently erected for the use of the Baptist church and Society in Foxborough, Mass. Sermon by Rev. Warren Bird, pastor of the church, from John iv. 24.—"God is a Spirit, and they that worship him, must worship him in spirit and in truth." The Rev. Messrs. Barrett, Houghton, and Br. John Allen, assisted in the solemn and joyful services of the occasion.

The second Baptist church in the city of Richmond, Va. lately erected, was dedicated to the service of God on the 26th ult.

The church is of brick, 50 by 60 feet, two stories high, combining neatness and simplicity in the style of building. It is stated that the ground and building cost upwards of $5000, which we should think a very moderate expense for a building of such dimensions. The Rev. David Roper has been elected pastor of the church.

An Episcopal church is about to be erected in the city of Natchez, under very favourable auspices.—In two days nearly $12,000 were subscribed for this purpose.

At Plymouth, (Mass.) on Wednesday, Nov. 6, a neat and commodious Baptist meeting-house was set apart to the public worship of God. In the afternoon of the same day, Rev. *Stephen S. Nelson* was publicly recognized as the pastor of the church.

On Saturday the 9th inst. the Rev. *John P. Thompson*, for some time past a missionary in the employ of the New Jersey Baptist Association, was installed as pastor of the Baptist church at Port Elizabeth. The services usual on such occasions were performed by the Rev. Messrs. Smalley and Clark.

ORDINATION.

On Tuesday, October, 1, 1822, the Rev. JASON CORWIN, member of the Baptist church in Cazenovia, New York, was ordained to the work of the gospel ministry. An appropriate discourse was delivered on the occasion by the Rev. Daniel Haskill; the consecrating prayer was offered by the Rev. N. Kendrick; the charge by the Rev. John Peck; the right hand of fellowship by the Rev. David Pease; and the concluding prayer by the Rev. N. Otis. The several services were performed with solemnity, in the presence of an attentive assembly.

Obituary.

REV. MR. OWEN.

Extract of a letter from the secretary of the Liverpool Bible Society, to the agent of the American Bible Society, dated Liverpool, Sept. 30, 1822.

"I avail myself of this opportunity to convey, for the information of your society, the painful intelligence of Mr. Owen's death.

By a letter received to-day from Mr. Cockle, I find that this event took place a few days ago at Ramsgate, where Mr. Owen had gone in the hope of recruiting his constitution, which had been exhausted by labours more abundant, and more extensively useful, than usually fall to the lot even of eminent men.

Gifted as he was with an extraordinary quickness of perception, and a surprising readiness in repelling the unfounded calumnies which an undertaking so remarkably successful as the Bible Society has been, was sure to provoke, no other man ever appeared so well qualified to stand forward as the champion of the society, and no one was ever more honoured in the defence of the truth. Like the *man after God's heart*, he had weighed well the cause in which he was about to engage; with weapons as simple, but fortified with the same assurance of divine support, he placed himself before the armies of the living God; and relying on His strength alone, his aim was sure, and his triumph as certain, as when the smooth stone from the brook laid prostrate the pride and the hopes of Israel's foe. It will be difficult indeed to find a successor uniting in so remarkable a degree the qualifications of great talent and great humility, of prudence and fortitude, of a catholic spirit, and of a conscientious adherence to principle: but it is a consolation to the friends of the bible to reflect, that God will never be at a loss to carry into operation his own gracious purposes of mercy, and that what he has willed should be accomplished, he can easily create instruments to perform."

Mrs. Kingsbury, the late amiable wife of the Rev. Mr. Kingsbury, now at the mission station in Mayhew, deceased September 15, leaving several infant children. She was considered a woman of ardent piety, of good sense, great resolution, cheerfulness and perseverance. She was happy in death, not regretting the sacrifices she had made for Christ, but lamenting that her efforts in his services had been so feeble.

POETRY.

FROM THE NEW YORK COMMERCIAL ADVERTISER.

TO THE DYING YEAR.

Thou desolate and dying year!
Emblem of transitory man,
Whose wearisome and wild career,
Like thine, is bounded to a span;
It seems but as a little day
Since nature smiled upon thy birth,
And Spring came forth in fair array,
To dance upon the joyous earth.

Sad alteration! Now how lone—
How verdureless is nature's breast,
Where ruin makes his empire known,
In Autumn's yellow vesture drest;
The sprightly bird, whose carol sweet
Broke on the breath of early day—
The Summer flowers she loved to greet—
The bird—the flowers, oh where are
they?

Thou desolate and dying year!
Yet lovely in thy lifelessness,
As beauty stretched upon the bier,
In death's clay-cold and dark caress;
There's loveliness in thy decay,
Which breathes, which lingers round
thee still,
Like memory's mild and cheering ray
Beaming upon the night of ill.

Yet—yet, the radiance is not gone
Which shed a richness o'er the scene,
Which smiled upon the golden dawn,
When skies were brilliant and serene—
Oh! still a melancholy smile
Gleams upon nature's aspect fair,
To charm the eye a little while,
Ere ruin spreads his mantle there!

Thou desolate and dying year!
Since Time entwined thy vernal wreath,
How often love hath shed the tear
And knelt beside the bed of death:
How many hearts that lightly sprung
When joy was blooming but to die,
Their finest chords by death unstrung,
Have yielded life's expiring sigh;

And pillowed low beneath this clay,
Have ceased to melt—to breathe—to
burn—
The proud—the gentle, and the gay,
Gathered unto the mouldering urn—
Whilst freshly flowed the frequent tear,
For love bereft—affection fled—
For all that were our blessings here,
The loved—the lost—the sainted dead?

Thou desolate and dying year!
The musing spirit finds in thee
Lessons impressive and severe,
Of deep and stern morality—
Thou teachest how the germ of youth
Which blooms in being's dawning ray,
Planted by nature—reared by truth—
Withers like thee in dark decay.

Promise of youth! fair as the form
Of Heaven's benign and golden bow,
Thy smiling arch begirds the storm,
And sheds a light on every wo:
Hope wakes for thee, and to her tongue
A tone of melody is given,
As if her magic voice were strung
With the empyreal fire of Heaven.

And love, which never can expire,
Whose origin is from on high,
Throws o'er thy morn a ray of fire
From the pure fountain of the sky—
That ray which glows and brightens still
Unchanged—eternal, and divine—
Where seraphs own its holy thrill,
And bow before its gleaming shrine.

Thou desolate and dying year!
Prophetic of our final fall,
Thy buds are gone—thy leaves are sear,
Thy beauties shrouded in the pall:
And all the garniture that shed
A brilliancy upon thy prime,
Hath like a morning vision fled
Unto the expanded grave of Time.

Time! time! in thy triumphal flight,
How all life's phantoms fleet away—
The smile of hope—and young delight—
Fame's meteor beam—and fancy's ray;
They fade and on thy heaving tide,
Rolling its stormy waves afar,
Are borne the wrecks of human pride,
The broken wrecks of fortune's war.—

There in disorder, dark and wild,
Are seen the fabrics once so high,
Which mortal vanity had piled
As emblems of eternity!
And deemed the stately piles, whose
forms
Frowned in their majesty sublime,
Would stand unshaken by the storms
That gathered round the brow of time.

Thou desolate and dying year!
Earth's brightest pleasures fade like
thine,
Like evening shadows disappear,
And leave the spirit to repine—
The stream of life that used to pour
Its fresh and sparkling waters on,
While fate stood watching on the shore,
And numbered all the moments gone:

Where hath the morning splendour
flown,
Which danced upon that crystal stream?
Where are the joys to childhood known,
When life is an enchanted dream?
Enveloped in the starless night
Which destiny has overspread—
Enrolled upon that trackless flight,
Where the dark wing of time hath sped.

Oh, thus has life its eventide
Of sorrow—liveliness—and grief—
And thus, divested of its pride,
It withers like the yellow leaf!—
Oh, such is life's autumnal bower,
When plundered of its summer bloom—
And such is life's autumnal hour,
Which heralds man unto the tomb!

FLORIO.

Poughkeepsie, November 19.

MISCELLANY.

FROM THE RELIGIOUS INTELLIGENCER.

Short extract from a piece under the signature of an "Aged minister," from No. 90 of the "New Evangelical Magazine and Theological Review," published in London.

Having made known his views of the advantages resulting from a classical and well directed education, and speaking of its frequent application among those who are not the called of the Lord to preach the 'unsearchable riches of Christ,' he thus proceeds;—

"It is not from a desire to accuse that these remarks are made, much less is it with a design to discourage those worthy men, who, though they have not been favoured with a classical education, are, by their patient perseverance and indefatigable labour, the bones and sinews of the denominations to which they belong—many of whom are contending with the difficulties of large families and small incomes; yet they beat about the villages near to their stations, to preach to their inhabitants the "glorious gospel of the blessed God," and truly by all means in their power to win souls to Christ.—Peace be with them;—a crown of glory is reserved for them, when the Chief Shepherd "shall appear the second time without sin unto salvation." They will shine in the kingdom of their Father, far brighter than some whose appearance and circumstances are much better to the human eye than their own, but who have not laboured for God and souls to the degree that they have. These men mourn their want of learning, and are grieved that they are destitute of that which might subserve the great cause in which they are engaged. It is those boobies who, by confidence ill founded, and zeal wrongly directed, have made their way into the ministry, that we wish to reprove. These exclaim against academics, as though they were sinners above all other men, and against academies, as though it were criminal to enter into them. How much better would it be for them to be employed in reading the Bible, in praying to God, in looking well to their own souls, and to the ministry which they profess to have received of the Lord! It is miserable to hear men who can neither write nor speak half a dozen sentences correctly, cry out against the bad effects of a learned ministry. One thing is certain—it will never hurt them; safely intrenched in their own conceit, they may rest secure from such fatal consequences; but let them know, and consider it well,—that had nobody loved learning and labour better than themselves, the Bible to them would have been a sealed book, locked up in an unknown tongue."

FROM THE DELAWARE GAZETTE.

An article is going the rounds of the papers, containing some extracts from a pamphlet said to have been recently published in England, giving a statement of persons who attend worship in the different Christian countries, of the various sects, and the amount of money received by the clergy of each. The work is evidently designed as an attack upon the clergy generally, and is one of the various methods which have recently been devised and put into operation, in order to abuse, vilify, insult and injure them, by attempting to make the public believe that they receive an undue share of the blessings of society, and are a selfish, penurious, and intriguing class of people.

It must be obvious to any one who will devote a moment's consideration to the subject, that the statements which are contained in the pamphlet, have no other foundation than the mere supposition of the writer. To come at any thing like a correct estimate of the number of preachers and their hearers, and the amount received by the former from the latter, even in the United States, would be an herculean task, and one which no one would attempt unless it was to be attended with some profit; but this Goliath fearlessly grasps all Christendom in his embrace, and unhesitatingly lays before us what we are to believe him to be the whole matter and form of its religious concerns? If suppositions are to be admitted when we attempt to ridicule or condemn, there will be no end to slander or litigation. As we can as well suppose one thing as another, by the admission of such a rule, we may be led to the adoption of the most absurd conclusions.

We are not at present disposed to inquire into the motives, which have actuated certain writers in their hostility to the clergy, but we have no hesitation in saying, that the censures which have been passed upon them, are extremely ungenerous and entirely unjust. If a minister receives a large salary, it is represented as a shocking affair, and a disgrace to a christian community: and pray, why should not he receive as large a sum as a gentleman engaged in any other pursuit, if his talents are as great, and those talents and his time are devoted to the instruction of his hearers? Why should a civil officer receive two, three or five thousand dollars, for the performance of duties which require less talents, and in which less talents are actually employed than are frequently used for the religious instruction of a congregation, and a much less sum be denied to the man who affords that instruction? Are not the wants of a clergyman the same as those of any other individual, and is he not entitled to the enjoyment of the same comforts? We are told that a part of a clergyman's salary is obtained from the poor of his congregation, and it is cruel to take from them what is necessary for their support; but does not the same objection apply to civil officers? Is not a portion of their salaries derived from the poor, through the medium of taxes, which are sometimes obtained at the expense of the loss of bread? And why is this feeling manifested in the one case, while all is calm and quiet in the other? But the fact is, that in religious matters, none pay but those who do it voluntarily, but in civil matters all must pay, whether they will or not, and the feeling which is displayed on the subject is all on the wrong side, if it is at all necessary.

FROM THE NORTH AMERICAN REVIEW.

The expediency of cultivating the intellect of man is pretty well settled at the present day, and it seems difficult to imagine why that of woman should be neglected. If it have similar powers and equal strength, it is deserving of care, and will repay care as well; if it be weaker and narrower, it needs more to be strengthened, enlarged, and disciplined. If the purposes of society and of life would be promoted by the establishment of domestic slavery, then every spark of intellectual light in the female Helot should be carefully extinguished; just as birds in a cage are blinded, that they may not look upon the forests and fields, the blue heavens, and the green earth, and long to be abroad upon the air, till melancholy should stop their song. But religion and policy alike revolt at this. Man's best happiness, like charity, begins at home, and like that, is apt to stay there; and home is sure to be what the wife may make it. Now if it were true that a woman, who can do any thing besides making a pudding or mending a stocking, does these necessary things less willingly, than one who can do nothing else; if it were true, as certainly it is not, that a wife submits to conjugal authority, just in proportion as she is ignorant and uncultivated, how can the great purpose of marriage, the mutual and reciprocal improvement of the moral and intellectual natures of the sexes, be promoted by an union upon such unequal terms; and what must we think of a husband 'assez or gueilleusement modeste,' to wish from his wife an unquestioning obedience, instead of a sympathy of thought, and taste, and feeling? It is sometimes urged, that if a woman's mind be much enlarged, and her taste refined, she is apt to think differently of the duties of life, to require different pleasures from the rest of her sex; that her feelings leave the channels which the institutions of society have marked out for them, and run riot, and bring her usefulness and happiness into danger. Now the plain answer to this is, that these evils happen, not because her reason was cultivated, but because it was not cultivated well; and because the taste and intellect of women generally do not receive due culture.

FROM A LONDON PAPER.

Affecting Anecdote.—At the anniversary meeting of the Southampton Auxiliary Bible Society, on Thursday, the Rev. Leigh Richmond related to the meeting the following anecdote.—By a sudden burst of water into one of the Newcastle collieries, 35 men and 41 lads were driven into a distant part of the pit, from which there was no possibility of return, until the water should be drawn off. While this was being effected, though all possible means were used, the whole number gradually died, from starving or from suffocation. When the bodies were drawn up from the pit, seven of the youths were discovered in a cavern separate from the rest. Among these was one of peculiarly moral and religious habits, whose daily reading of the sacred Scriptures to his widowed mother, when he came up from his labour, had formed the solace of her lonely condition. After his funeral, a sympathising friend of the neglected poor went to visit her; and while the mother showed him, as a relic of her son, his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth. In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box his last message to his mother, in these words:—"Fret not, my dear mother; for we were singing and praising God, while we had time. Mother, follow God more than ever I did.—Joseph, be a good lad to God and mother." Mr. Richmond produced the box, which he had borrowed of the widow, under a solemn promise of returning a relic so precious to a mother's heart.

FROM THE SAVANNAH RELIGIOUS HERALD.

SELAH.

I know of no Hebrew word that has occasioned more criticism and speculation; and it is very certain that its true meaning is not fully understood, even to the present day. In the Psalms of David, it is used seventy-three times: and no where else except in the song of Habakkuk—and there, evidently as a musical note, or sign. It has been rendered by some "*Vox pausæ et attentionis,*" a word intimating a pause, to raise attention; others, "*Elevatio Vocis*"—a raising of the voice in music;—others translate it, "*in seculum,*" for ever;—and the *Seventy*, a pause in singing, when, all at once, the instrumental music should unite in one grand chorus.

Aben Ezra, a Jewish Rabbi, who lived in the twelfth century, and who was celebrated for his learning and intelligence, says—"When this word is used in Divine service, it entirely refers to music, but is very differently used on other occasions. In music, it directs the singers and players of instruments to unite in loud hosannas."

D. Kimchi, of the thirteenth century, who was celebrated as a Scripture critic, gives it as his opinion, that it signifies a great elevation of the voice, thoughts and affections of the heart, towards the Supreme Being, and to the adoration of his perfections. Kimchi has ever ranked high among Christians, and is mostly followed by them in the compilation of Hebrew grammars and dictionaries.

The Chaldee Paraphrast on the Psalms renders it *for ever*—a note of great stress, or emphasis.

The Latin Vulgate passes it over in silence; and most of the Jews of the present day, render it *for ever, Amen, Selah.* They lay great stress, or emphasis, on the word.

The root of the verb is SEL—*Samech, Lamed*; and from which is derived SALLE—*Samech Lamed Lamed*; all of which is a contraction from *Saluyah*, and is of the import of *Hallelujah*; which is to *celebrate, extol*, or *praise the* LORD.

However various the opinions of men on this point, they are all designed to magnify the great name and perfections of the only living and true God. And in this sublime exercise, the Church on earth are fellow worshippers, in perfect concord with the Church in heaven: Rev. xix. 1, 6.—"And after these things, I heard a great voice of much people in heaven, saying. *Alleluia*, Salvation and glory, and honour and power, unto the Lord our God. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying Amen, *Alleluia*. And a voice came out of the throne saying, praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a multitude, and as the voice of many waters, and as the voice of many thunderings, saying ALLELUIA, for the Lord God Omnipotent reigneth."

ANECDOTE OF BOERHAAVE.

It was the daily practice of this eminent physician, and no less distinguished Christian, through his whole life, as soon as he rose in the morning, which was generally very early, to retire one hour for private prayer and meditation on some part of the holy scriptures. He often told his friends, when they asked how it was possible for him to go through so much labour and fatigue, "that it was this practice, which gave him spirit and vigour in the business of the day. This he therefore recommended as the best rule he could give; for nothing, he observed, would tend more to the health of the body, than the tranquillity of the mind, and he knew nothing which could support himself, or his fellow creatures, amidst the various evils and distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of Christianity."

I do not recollect to have heard any person object to early rising as injurious to health; but on the contrary, have heard many recommend it, while but few practise it. If one time is more particularly adapted to meditation than another, it is the morning. Then man has once more just "awaked to life," and all is calm. "Weeping may endure for the night, but joy cometh in the morning." The world is then more than ever shut out. But as the Christian is about to enter upon the duties of the day in which he is exposed to temptations, from without and within, how much he needs to drink anew at the fountain of living waters, and hold converse with God. And as he prizes this above any privilege, he will best enjoy it, when the world is still. That person, whose "eyes are locked in sleep" after "the eyelids of the morning" are opened upon him, loses the most profitable season for devotion. This is the time, more than any other, when there is "nothing to disturb, or molest, or make afraid." Who, then, that regards his health, with which his usefulness is so closely connected; and who, that would not rush into the world, as the horse rusheth into battle, will not rise with the "rising light" of the new day, and, like Boerhaave, give its best moments to God, in reading the scriptures and in prayer.

FROM THE BOSTON RECORDER.

STATE OF THE SLAVE TRADE.

The following notices are given from the 16th Report of the African Institution, published in the "London Times," and the "New York Spectator." Some other facts were stated from the same Report, at page 163 of our current volume.

Portugal.—Portugal is the only European power that has refused entirely to prohibit her subjects from trading in slaves. She still legalizes the traffic, and seems indisposed to execute the few laws she has formed to limit it. Her own functionaries on the African coast are slave dealers! At the Congress of Vienna, she held out a qualified expectation that in the year 1823, she would abolish the trade entirely. No step has yet been taken, however, towards realizing such an expectation.—Should she persevere in her present course, Great Britain will urge the fulfilment of the declaration made by the several powers at Vienna, viz. that any state, that might prosecute the trade after it had been prohibited by all other nations, should be excluded from all commercial intercourse with their respective dominions.

Spain.—Great reluctance to the abolition has been manifested by this government. Last January, however, an article for repressing the trade was introduced into the criminal code; the Cortes appear to have acted on the subject in good faith, and to be sincerely desirous of putting a stop to the nefarious traffic. There has been yet no relaxation of the trade in Cuba and Porto Rico; the importations under French flags have been large; and the mixed commission courts there, have done nothing. But the Spanish flag is not so often seen on the coast of Africa. Spanish America, since her independence, has effectually prohibited the trade, and has declared every person, white or coloured, born in the states, after that time, to be free; thus providing for the abolition of slavery itself.

Netherlands.—No effectual check has yet been put on the importation of slaves into the Dutch colonies; thousands of new negroes are carried into Surinam from year to year. The insincerity of the Dutch government is manifest in the whole course of its management on this subject.

France.—The French flag yet maintains its guilty pre-eminence in the African seas. A French squadron has been for some time stationed on the coast, for the express purpose of suppressing the trade, and slave ships are to be found in every part of the coast, yet not a single capture has been made! At Senegal and Goree, where the French cruisers are stationed, merchants and public officers are constantly engaged in the traffic. The following facts help to form a judgment as to what extent the business is carried on upon the western coast:—

"In January last, at the Gallinas, a small river, only about one hundred miles south of Sierra Leone, three French ships were engaged in purchasing slaves, a large ship of the same nation, fully laden with slaves, having just sailed. Capt. Leeke, of his Majesty's ship Myrmidon, visited in the course of a few weeks in the Bight of Biafra, 16 slave ships, many of them French. In October, 1821, Lieutenant Wright, of the Snapper, during a cruise of only ten days in the neighbourhood of Cape Mount, fell in with nine slave ships. One was a Dutch vessel full of slaves, which escaped; the other eight were French, several of them full of slaves. One of these was a vessel which had been detained on a former voyage by Sir George Collier, and sent to Senegal for adjudication; but was retaken by the crew on her passage to that river. The present was her third successful slave voyage. In the month of December last, four French slave ships were visited by Lieut. Hagan, of his Majesty's ship Thistle.—They had been visited a few days before by his most Christian Majesty's ship Le Huron, Capitaine Manduit Duplessis, from whom they appeared to have received no disturbance."

The Eastern coast, especially the Island of Zanzebar, is infested also with these lawless adventurers; and an extensive traffic is carried on with the Isle of Bourbon, and even with Cu[…]
state of things, arises [...]
from the want of vigilan[ce ...]
lic functionaries, than [...]
defectiveness of the la[w ...]
with these defects the [...]
ment and the legisla[ture ...]
chargeable. While no [...]
penalty is annexed to the [...]
insurance may be effec[ted ...]
cargo for 15 or 20 pe[r ...]
and when the same ca[rgo ...]
ving safe, will yield a ne[t ...]
from 200 to 400 per ce[nt ...]
impossible that any [...]
change in the state of [...]
should take place. But the [...]
of humanity are [...]
France, and strenuous e[...]
will continue to be ma[de ...]
revolution in public opin[ion ...]
be effected.

United States.—This [govern-]
ment has acquitted itself [...]
cruisers have been activ[e ...]
considerable number of sla[ve ...]
suspected of being Ameri[can pro-]
perty under foreign flags, [...]
condemned in the Vice A[dmiralty]
Courts. The law which [makes]
the trade piracy, has done [...]
restrain the cupidity of [...]
venturers; and it is to b[e ...]
that soon the governmen[t ...]
cede to, that qualified [...]
search, which has been [...]
by the British governm[ent ...]
thus labor most effectual[ly ...]
as sincerely for the aboli[tion ...]
trade.

Madagascar.—The tre[aty ...]
ed with this government, [...]
preserved inviolable; a[...]
attempt to elude its benef[...]
visions defeated. Twen[ty ...]
of this nation were taken [...]
care of the British govern[ment ...]
of them are pursuing the[ir ...]
tion at the Isle of France [...]
are in England; Prince Ra[...]
tenth, having returned, [...]
in England a few months [...]

That it is our duty to [...]
the purity of our minds [...]
sides, to be just and kind [...]
fellow creatures, and to [...]
and faithful to Him that [...]
admits not of any doub[t ...]
tional and well informed [...]

All that make a fig[ure ...]
great theatre of the world [...]
ployments of the busy, the [...]
prises of the ambitious, [...]
exploits of the warlike; [...]
tues which form the b[...]
and the crimes which [...]
the misery of mankind, [...]
in that silent and secret [...]
thought, which is hid[den ...]
every human eye.

With a false compa[...]
hard to retain inno[cence ...]
therefore very cautious [...]
ing your company.

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Such of the purchasers of [...] lands as failed to avail themse[lves of the] provisions of the Act of Cong[ress ...] March, 1821, can, through the [...] this Office, have their reli[nquishments] made, or declarations filed, [...]tion be made before the 20[th ...] next, conformably to the A[ct ...] April last.

Deeds recorded, and taxe[s paid on] lands lying in the Illinois, M[issouri and] Arkansas.

N. B. VAN [...]
june 8—tf Washin[gton ...]

Ward's View [...]

FOR SALE, a few copies of [...] of the History, Literature, a[nd Mytholo-]gy of THE HINDOOS: includ[ing a mi-]nute description of their Ma[nners and] Customs, and translations [from their] principal Works; in two [...] WM. WARD, Missionary at [...] the 2d edition, carefully a[...] greatly improved. Inquire of [...] Woodward, Bookseller, Phila[delphia ...] the N. E. corner of Market [...]treet of said city; or at this O[ffice.]

feb. 2—tf.

DRUGS, Medicines, Dye Stuf[fs ...]

JOHN DUCKWORTH ha[s re-]ceived from New York an[d Phila-]delphia, a fresh supply of Dr[ugs, Medi-]cines, &c. Also, a general a[ssortment of] Fancy articles, viz.
Walking Canes,
Hat, Hair, Cloth, Teeth and other [...]
Razors and Razor Strops,
Pomade in jars and rolls,
Antique Oil, Cologne Water,
Soaps, Wash Balls,
French Playing Cards,
Dressing and Fine Teeth Com[bs ...]
Charcoal and Coral Teeth P[owder ...]
Soda Powders,
Hudson's best Japan Blacking, [...]

Also, Miller's Cough Drops, [...] recommended for Consump[tion ...] &c. &c.

Congress Spring Water, a [...]ply.

feb. 2—9t.

PRINTING, OF EVERY DESCRI[PTION,] NEATLY EXECUTED AT THE COLUMBIAN OF[FICE ...]